



THE GRAND SCOPE OF REDEMPTION

Lesson 9: The Objective Application of Redemption (Part 1)

A Look at the Objective Application of Salvation through Justification



[Justification] begets, nourishes, builds, preserves, and defends the church of God; and without it the church of God cannot exist one hour... [It is] the chief article of Christian doctrine. To him who understands how great its usefulness and majesty are, everything else will seem slight and turn to nothing.... When the article of justification has fallen, everything has fallen.
Martin Luther

1. Dimensions of Salvation

<u>Concept</u>	<u>Context</u>	<u>Condition & Divine Remedy</u>
Redemption	Marketplace	Sin enslaves – Redemption purchases freedom & re-ownership
Reconciliation	Relationships	Sin alienates – Reconciliation removes offense restoring breach
Atonement (Propitiation/ Expiation)	Temple	Sin incurs wrath – Propitiation turns it away satisfying justice Sin defiles – Expiation cleanses sin & brings forgiveness
Justification	Courtroom	Sin condemns – Justification declares one acquitted & righteous
Regeneration	Life cycle	Sin is death – Regeneration brings new life initiating righteousness
Adoption	Family	Sin orphans us – Adoption brings into God's household
Union w/ Christ	Organics	Sin cuts off – Union w/ Christ joins together indissolubly
Sanctification	Temple	Sin debilitates – Sanctification sets apart & makes one righteous
Glorification	Heaven	Sin corrupts – Glorification completely removes unrighteousness

2. The Terminology of Justification in the New Testament

- Dikaiosyne* (noun) - “Justice/ Righteousness” – 92x
Dikaioo (verb) - “Justify/ Declare as righteous” – 39x
Dikaioma (noun) - “Ordinance/ sentence of justification” – 10x
Dikaios (adjective) - “Just/ righteous” – 81x
Dikaios (adverb) - “Justly/ righteously” – 5x



3. Old Testament Legal Background

Righteousness in OT concerns not just ethical issues, but legal ones (i.e. Justice):

See Deut. 25:1 (cf. also Deut. 1:16-17; 17:2-13; 19:15-21; Psa. 51;4; 143; 2; Prov. 17:15; Isa. 5:16, 22-23.

To condemn is to declare a person unrighteous (i.e. guilty). Condemnation is not what makes the person unrighteous – rather it is the verdict of guilt under the law. Likewise, to justify is to declare a person innocent of charges of unrighteousness. Justification does not make one righteous – rather it is the verdict of innocence (i.e. acquittal) under the law.

Note Justification and Salvation in OT:

See Psa. 32:1-2, 5 ('guilt' can be transl. 'penalty'); Isa. 53;11; 55:1, 6-7; Micah 7:18-19; Hab. 2:4.

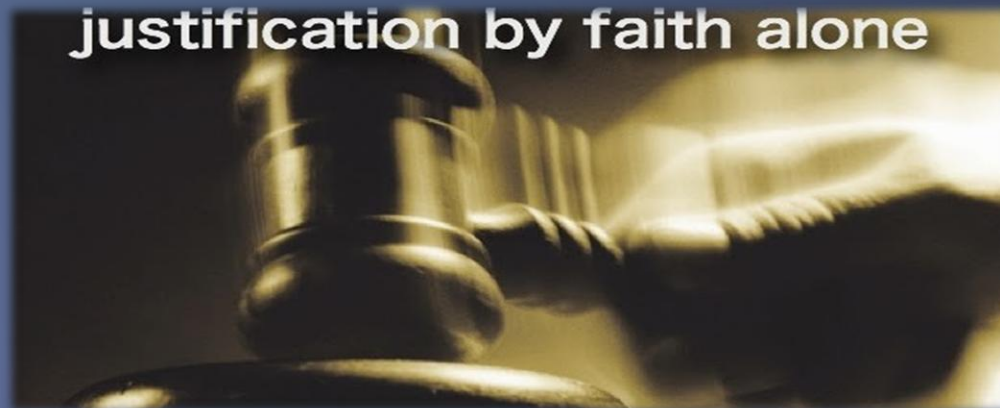
4. The New Testament Teaching on Justification

See Rom. 1:16-17; 3:19-26

- The **Need** for Justification – Sin fails to meet God’s standard and the law cannot free us (vss. 19-20, 23, 24; cf. Rom. 5:16-19; 8:1-4)

The law cannot **save** us – it can only **condemn** us. Since the **demands** of the law cannot be carried out **by us**, the **sanctions** of the law must be carried out **against us**.

- The **Purpose** of Justification – To be made acceptable before God (vss. 21-22; cf. Phil. 3:9)
- The **Means** of Justification – The exercise of faith (vss. 22, 26, 28)
- The **Source** of Justification – The grace of God (vs. 24)
- The **Ground** of Justification – The propitiatory atoning sacrifice of Christ (vs. 25)



4. The New Testament Teaching on Justification (Cont'd)

Justification is not merely an acquittal of guilt, but also a positive declaration of righteousness. It involves the imputation (i.e. crediting) of Christ's Righteous merits to the believer as well as the believer's unrighteous debts (i.e. sin) to Christ (See 2 Cor. 5:21)

